1: Holmberg--57 [6] (1941-42) 1950 Siriono
116, 591, 606

"Although there are no taboos between parents-in-law and children-in-law, the relationships between these relatives are the most reserved of all. Because of matrilocal residence a woman is able to avoid most direct contacts with her parents-in-law, but a man, while in the house, is almost constantly thrown into contact with his parents-in-law by virtue of the fact that his (and his wife's) hammock hangs not 3 feet from theirs, with nothing more than a few embers of fire to separate them. Under these intimate and frustrating circumstances it is rather strange that no mother-in-law taboo has arisen to help in keeping peace between the families, but this has not happened. The fact of kinship ties—both husband and wife are related to their in-laws by blood—probably does much to lessen the friction that otherwise might arise between them."

1: Holmberg--81-82 (1941-42) 1950 Siriono
116, 582, 591

"There are no fixed rules of endogamy or exogamy. Bands are more endogamous than exogamous, however, because they rarely have relations with one another and because eligible mates can usually be found within one's own band. When bands do come in contact with one another, exogamous marriages may occur. Sometimes, too, when there are no available real or classificatory cross-cousins or nonrelatives in the band, a man may go in quest of a wife from another band. But instances of this kind are rare for several reasons. In the first place, to locate another band involves great effort; it may mean as many as 8 or 10 days' journey on foot. In the second place, if a man does run across another band, he has no security of finding a wife there, since the men of that band are likely to hoard their women for themselves. In the third place, even though a man has no real wife in his own band, he may possess a number of potential wives and thus not lack for sexual partners. Finally, because of the rule of matrilocal residence, a man will think [82] twice before abandoning his relatives for a set of in-laws who may be hostile to him."

1: Holmberg--82 [3] (1941-42) 1950 Siriono
116, 585, 591

"The marriage itself takes place without ceremony. This is literally true. No exchanges of property occur. The wedding is not even signified by such a simple act as a feast. The marriage rite consists merely in a notification of the parents-in-law of the decision to marry and of a removal of the man's hammock (residence) from its accustomed place in the house (next to that of his parents) to a position next to that of his wife's parents. Consequently matrilocal residence among the Siriono, when marriage is endogamous, consists of nothing more than a shift of locale within the same house. It is true that newlyweds become the butt of sexual jokes and horseplay for several days, but formal occurrences accompanying the union are completely lacking. In other life crises, such as births and deaths, the immediate participants are at least decorated with feathers, but in the case of marriage even this sign of festivity is lacking."

1: Holmberg--82 [4] (1941-42) 1950 Siriono
- 116, 591, 606

"Although matrilocal residence, in endogamous marriages, does not involve a very great spatial removal of a man from his relatives, it does produce a considerable change in his social obligations. After marriage, a man instead of hunting for his parents, his sisters, and his unmarried brothers, must hunt for his wife's parents, for her sisters, and for her unmarried brothers. While these obligations are reciprocal, a man usually supplies more game to his in-laws than he receives in return."

1: Holmberg--82 [5] (1941-42) 1950 Siriono
116, 591, 606

"A man's relations with his own family, however, are not completly disrupted. Besides being related to his in-laws by blood, he continues to reside in the same house as his family. Moreover, his brother may be married to his wife's sister. If not, his brother may be married to his wife's sister. If not, his brother is at least a potential husband of his own wife with sex rights over her. Hence, brothers usually maintain close bonds after marriage. They continue to hunt together especially, even though their game may be distributed in different ways."

1: Holmberg--82 [6] (1941-42) 1950 Siriono
116, 582, 591, 159

"Only in exogamous marriages are a man's relations with his family completely upset. Because of economic factors, resistance to such marriages sometimes arises. While I was at Tibaera, an exogamous marriage occurred which changed existing conditions considerably. A man named Kimbai-ñéti (Little-man) had been previously married to a woman who died. Since there was no available spouse in the band for him to marry, he was without a wife. He continued to reside, however, with his mother-in-law and her other daughter who was married to another man. Kimbai-ñéti was an excellent hunter and brought a great deal of game into the household. When I arrived from the forest in company with the band of Ačíba-eóko, Kimbai-ñéti located a potential spouse in this band. A marriage was arranged. His former mother-in-law, however, tried her best to break up the match, but without success. Kimbai-ñéti left her house and moved in with his new wife and in-laws. Consequently his former mother-in-law was forced to seek other means of support. Before doing so, however, she tried to convince Kimbai-ñéti and his new wife to violate the rule of matrilocal residence and move back to her house, but they would have none of such a plan."